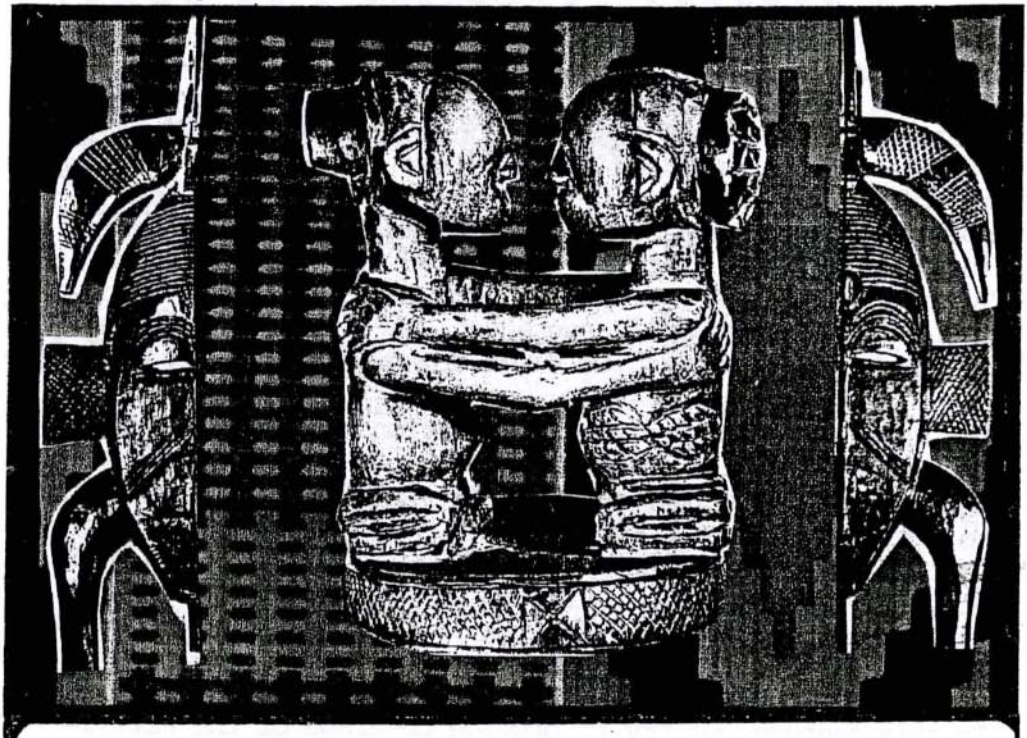
ARAMBE HFLAMEE

VOLUME XXVI No. 9 SEPTEMBER 2005



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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

Influx of refugees swells Baton Rouge

Lincoln preparing to host Katrina refugees

Angry, weary refugees seek food, water — and a way out

The Magic of Katrina: How We've Become "Refugees"

They're calling us "refugees." In many newspaper articles(as the above headlines indicate), t.v. and radio broadcasts, and so forth, people who have been driven from their homes by hurricane Katrina are being spoken of as "refugees." What is a "refugee"? He or she is simply a person who has left a place of danger or tragedy to find safety or refuge(shelter) somewhere else. So these people in the New Orleans Convention Center, in

the Louisiana Superdome, the Astrodome in Houston, and elsewhere are refugees in the sense that they have left places where a disaster has struck and are taking refuge elsewhere.

So why are some of our supposed "leaders" and "spokesmen" pissed at the use of the term, "refugees"? It's a matter of history. This is not the first time there's been some kind of tragedy in the U.S. that has resulted in hundreds or thousands of people being forced from their homes and neighborhoods to seek refuge in other locations. But this does seem to be the first time, or the first time in our memories, that people from right here in the U.S. have been commonly referred to in the press as "refugees." Ordinarily, the press has reserved the term for people fleeing tragedies in foreign countries to seek refuge here.

But maybe there's something special about this case. Most of the people who are in the newspaper photos and t.v. video footage of Katrina's suffering survivors are African people, people who were the least likely to have means of escaping Katrina on their own terms, with decent places to get to and adequate provisions for their journeys.

Here are all these African folks crowded together in these arenas, on bridges, and so forth, hungry and damned near dying of thirst, looking bedraggled. For these European (Caucasian) journalists and such, it's a sight that catches them off-guard. Let's go to the shoulder of the road for a second. Say you have a person who is conscious about not using curse words. One day he gets out of his car and steps into some dog crap. This catches him off-guard and he blurts out, "shit!" He didn't have a chance to think about it, to follow his own script. So instead of using the "proper" terminology, he used the word that was really in his gut.

Back to the highway or whatever. These European journalists are caught off-guard by the sight of this devastation and the crowds of people that mostly are African and they fall into a kind of "twilight zone" where they are in Africa or some other foreign place populated mainly by

'The looters,

Katrina's aftermath

they're like cockroaches'

people of color. In an Associated Press piece that appears in the Sept. 3rd. edition of the Lincoln Journal Star, the writer tells us: "In what looked like a scene from a Third World country, some people threw their arms heavenward with joy as the trucks and hundred of soldiers arrived in the punishing midday heat."

Reporters and writers and so forth for U.S. media are accustomed to reporting on Africa, as well as other so-called "third world" countries, as if the only thing that occurs there is death--either death by famine, death by disease, or death by war. So, seeing these "huddled masses" of Africans victimized by hurricane Katrina, these European reporters and so forth are seeing Africans as foreigners. Being of the mind-set that these scenes of devastation and suffering are foreign scenes, they're seeing Africans right here as "refugees."

One of the things that is making it so easy for these European(Caucasian) journalists to see Africans displaced by hurricane Katrina as foreigners is the fact that the collective mind-set of Europeans in this country is one in which they are the only authentic "Americans." From this perspective, we are foreigners still, the descendants of those who were enslaved by Europeans. In this European collective psyche, even the so-called "Indians" are essentially foreigners--"red-skins." So when these European journalists see our brothers and sisters in the Convention Center and other places of supposed refuge, they are not

only visualizing scenes in Africa. They are tripping back into another time, when our ancestors were being brought to these shores in chains, as foreigners.

Because we dress in their clothes, speak their language, pray to their God, live in what they consider to be "their" nation, Europeans "forget" that we are people who are, in the back of many of their heads, not only foreigners, but heathens and savages and so forth. These scenes of the Katrina aftermath are bringing these definitions and images to the surface. So our displaced brothers and sisters are becoming poor, helpless "refugees," utterly dependent on a "generous" "big-daddy" America. But it's not just a matter of depictions of us as helpless and pitiful.

Being depicted as poor, helpless, and utterly dependent upon Europeans(Caucasians) is one thing. After chattel slavery ended, our existence in this country became less useful and valuable to Europeans' economic interests. Since then, we have become, in some ways, expendable. An expendable people can easily be seen by those who dominate them as nuisances or pests. In the Sept. 2nd. edition of USA Today, there is an article that begins, "As scenes of fire, gunshots and looting exploded near downtown Thursday, residents of one of the city's grand, oaklined neighborhoods stood guard against deadly threats in the night." A photo identifies an elderly European as "armed and staying at home, despite the violence in the city." In this same article, another European is quoted as saying,"The looters, they're like cockroaches. We need some order, civil order. Maybe now, now that the guys in riot gear showed up." Who do we suspect these "cockroaches" are? And what do people do with cockroaches? They stomp them, spray them with poisons, and otherwise deal with them as pests and nuisances for which they have contempt.

As mentioned earlier, some of our supposed leaders and spokespersons are upset that the Africans displaced by hurricane Katrina are being called "refugees." They are issuing their protestations. Why? Because we are citizens of this country. And they know that "refugees" is just another way for us to be thought of as foreigners. But the fact is that, while the upset and protests are under-

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FROM OTHER SOURCES

Hundreds Gather in D.C. to Intensify Efforts on Behalf of Justice in Sentencing and Imprisonment

"Roberta Franklin...is a community activist and a radio talk show host on WAPZ 1250 AM in Montgomery, Alabama. Several years ago she became an advocate for prisoners' rights and sentencing reform...

"...Franklin decided to call for a national march and rally to focus attention on the bourgeoning prison industrial complex, the inequities of the 'justice system', draconian sentencing laws and human rights abuses that occur on a regular basis throughout the U.S. prison and legal system. The Journey for Justice is a grassroots movement that reaches out and contacts prisoner rights groups, legal and drug reform advocates and family members of incarcerated persons of all nationalities and ethnic groups.

The Journey was the trip to Washington, D.C., for a rally and demonstration to link with like-minded folks and to develop strategies to fight for prison, sentencing and drug law reform in the U.S. Several hundred diehard advocates from all across the country...and held a rally reception Friday evening and the rally itself at Lafayette Park across from the White House Saturday, Aug. 13, ...braving 100-plus degree heat...

"One man who made the Journey was David Losa, a representative of Families to Amend California's Three Strikes, bicycled 3,000 miles...Efia Nwangaza of Greenville, South Carolina also made the Journey. 'I'm the national co-chair of the Jericho Movement for recognition and amnesty for U.S. political prisoners', she said. 'We support the Journey because we recognize the hand that deals the blow to political prisoners is the same hand that deals the blow to the prisoners of politics. It's a political decision as to what human behavior is criminal', she said...

"Franklin was able to galvanize a wide ranging network

to commit to supporting the rally...'I'm pleased with the response, the people who came out to participate. This is a good start', said Franklin. 'Next year we will be even larger, and we will keep coming back until we get what we want, which is a national agenda for justice, prison and sentencing refor'..."

-from "National Grassroots Journey for Justice," pages 1, 8, 11, Aug. 17 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Film on Emmett Till Shown to Bring "Hip Hop Generation" into Awareness of Civil Rights History

"The red carpet was rolled out at the United Nations on August 15 for some of the biggest names in hip hop and the Civil Rights Movement. The occasion was an exclusive showing of the documentary film 'The Untold Story of Emmett Louis Till'.

"'I firmly believe that the hip hop generation is the civil rights movement of today, so to be in this public forum on an international level to discuss this case is history in the making in and of itself', Mr. Beauchamp[the film's producer, Keith Beauchamp].

"The young Brooklyn, New York filmmaker partnered with the Manhattan-based Hip-Hop Summit Action Network(HSAN), which is chaired by its founder Russell Simmons, to bring the film to the UN and to the attention of the international community. The audience was a rare mixture of past and present leaders in hip hop and social activism...

"HSAN president and CEO, Dr. Benjamin Chavis Muhammad, who served as the host for the evening, said there is hunger and thirst for a reality check in America. 'What happened to Emmett Till was an assault on all Black people', the veteran civil rights leader stressed. He admitted that there has been discussion around the issue of a possible 'generation gap' between the civil rights camp and the hip-hop generation...

"'You are here tonight because you care', Mr. Beauchamp told the hip hop generation that packed the UN's cavernous

conference room. 'Lynching is still taking place in this country', he reminded the audience. 'It is time to wake up and understand our history so we can go forward', Mr. Beauchamp stressed...

"The film began an exclusive engagement at New York City's Film Forum on August 17, and will be followed by a national rollout in October."

-from "The Hip Hop Generation Meets Emmett Till at the UN," pages 8 and 35, Aug. 30th THE FINAL CALL(Chicago, IL.)

New Black Panther Party Performs Rescue Mission for Victims of Hurricane Katrina

"On September 3rd the New Black Panther Party and its leader Attorney Malik Zulu Shabazz, under the banner of the Millions More Movement, spearheaded a successful search and rescue mission into the core of New Orleans. Buses were chartered and equipped with hundreds of relief supplies allowing over 500 people to be rescued in various parts of the Gulf Region. They were then bused out to a safe-haven where they could seek refuge.

The New Black Panther Party...went into the heart of the Gulf Region to provide aid to the black residents of New Orleans whom the government has chosen to neglect..."

-from "Black Panther Party Search and Rescue Mission Proves Successful," page 16A, Sept. 8-14 JACKSON ADVOCATE(Jackson, MS.)

On Getting Out and Getting the Goods in New Orleans

..."We had two days warnings when we could have begun evacuating. We knew that New Orleans and the surrounding area was going to be hit with a category 5 hurricane...

"During these two days of warnings basically what people were being told was to leave the city. But many people couldn't afford to leave either because they had no transportation or due to the fact the hurricane struck at the end of the month. Most of the people who are on welfare

or social security normally at the end of the month don't have anything. There were over 100,000 people in New Orleans who had no transportation, and nothing was done for them.

"At one point we watched almost 400 buses--school buses that could have been used to evacuate people--become completely inundated by water.

"...People were told that in order to be evacuated they had to bring money and food to last approximately five days. Most had neither food nor money and that caused many of the fights in the Superdome. But what they were essentially telling the people, that in order to be evacuated they need to steal something with barter value.

"Otherwise it doesn't take a genius to say to himself, 'Why am I stealing this television, when I have no electricity'? No, they were taking those things to exchange for food or gasoline..."

-from "There Was About to Be a Riot in New Orleans," pages 1 and 2, Sept. 7 SAN FRANCISCO BAY VIEW

BIG(Blacks In Government) Address Human Rights Issues at Its Annual Meeting

"Amnesty International USA(AIUSA) is applauding Blacks In Government(BIG) passage of several pro-human rights resolutions, which included calling for the suspended use of TASERs pending a rigorous medical investigation, abolishing the death penalty and ending racial profiling. BIG's national delegates, who represent 10,000 African Americans employed by federal, state and local governments, made a special effort to address human rights issues during its 27th annual meeting held in Orlando, FL. AIUSA Board Member and BIG National First Vice President Matthew Fogg spearheaded the effort...

"Citing concerns about the growing number of deaths following TASER use and the potential for the electro-shock weapons to be abused, BIG passed a resolution supporting Amnesty International's call to suspend the use of TASERs pending a comprehensive, impartial medical inquiry.

"In BIG's resolution addressing capital punishment, the organization joined Amnesty International in calling for an immediate moritorium on the practice, which it called 'cruel and racially biased'...

"Amnesty International also welcomes the passage of BIG's resolution calling for extensive revision to the Patriot Act. BIG is concerned about erosion of civil liberties and unchecked government power codified by this legislation..."

-from "Black in Government Calls For Suspending TASER Use," pages 2A and 10A, Sept. 1-7 JACKSON ADVOCATE

Designer of African Burial Ground Monument Chosen

"The U.S. General Services Administration, in partnership with the National Park Service, announced New York architect Rodney Leon, an African American of Haitian decent, as the designer who will create the permanent memorial for the African Burial Ground site in New York's Wall Street area.

"Now designated a New York Historic District and a National Landmark, the African Burial Ground--which stretched for five city blocks during the 17th and 18th centuries--is considered one of the most significant archeological finds in U.S. history and is the nation's earliest known African-American cemetery dating back to the 17th century...

"'This beautiful memorial is of national and international significance for those of us who are African Americans as well as other people of African descent worldwide', said Congressman Charles B. Rangel of New York's 15th Congressional District. 'It will stand as a permanent symbol of our caring and concern that our ancestors buried here receive their just recognition and respect'.

"Leon was one of five designers selected from 61 applicants to an initial call for proposals in 1998. The winning design--a three dimensional granite piece--has several components including an Ancestral Chamber that will rise 24 feet above street level and a Spiral Processional Ramp that descends six feet below street level to bring visitors 'physically, psychologically and spiritually closer to

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standable and valid, we are foreigners. And so are those who are referring to us as "refugees." This is not our land. We were brought here under duress. And the Europeans who claim this "great nation of ours" as theirs are not indigenous to this place. They are trespassers claiming ownership through the power of gun-powder and treachery.

Yes, we are citizens of the U.S. and, as such, should be able to expect to be treated justly and to be able to exercise the same rights and options as any other of this country's citizens. But the reality is that we are not treated justly and aren't able to exercise the same rights and options. There are many factors that contribute to this. But the main factor continues to be that the U.S. government and the other most powerful institutions in this country are run by an ideology that sees Europeans (Caucasians) as superior and supreme and which promotes the maintenance of European power and privilege.

Because many of us believe we are Americans and that we are valued by the political/economic power structure as much(or "almost" as much) as Europeans, we are easily caught off-guard by events that should remind us that our citizenship is, in many ways, counterfeit. When more of us come to the realization that we are not Americans and are still, in essence, considered foreigners, we will be less likely to be caught off-guard and more likely to take measures to make ourselves less vulnerable to dependence on Uncle Sam's "love."

-Editor

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

COMMUNITY NEWS

Brother and Sister Bring Powerful Information and Insight on HIV/AIDS and Other Sexually Transmitted Disease to Harambee Afrikan Cultural Org. Meeting.

Blacks Working with AIDS(BWA) defines its mission as: "education, prevention, awareness, and advocacy." Further, a BWA brochure speaks of the group's mission as being to eliminate the myths about HIV and prevent its spread; to encourage acceptance in the community of HIV/AIDS education; and to embrace and assist families infected/affected by HIV and AIDS. On Saturday, July 9th., BWA's Walter Brooks visited us to share information on the HIV/AIDS crisis, not only as it is in this country, but in Africa and elsewhere. He brought with him printed materials covering a wide range of topics related to HIV/AIDS--the impact of imprisonment on the spread of HIV/AIDS, research on the possible origin(s) of AIDS, health maintenance and treatments, etc. After giving us a brief introduction to BWA and its goals and objectives, Walter went over with us some of the information contained in the printed materials that he'd handed out.

Following Brother Brooks' presentation, we had some powerful and stimulating discussion on some of the theories as to the origin(s) of HIV/AIDS, how our knowledge of the history of the U.S. government fuels our suspicions about government disease-prevention/disease-treatment programs, the relationships between poverty and the prevalence of HIV/AIDS in some parts of the world, etc.

At our next Saturday meeting, which was on the 23rd. of July, Walter returned and was accompanied by Sister Sherri Nared, also of BWA. While our first session had dealt primarily with issues related to government policies, health statistics, etc., the session directed by Sister Nared gave these issues a more personal focus in that the Sister gave us eye-witness accounts of the very traumatic experiences of brothers and sisters who've been

hit by HIV/AIDS or who were suffering from family members' afflictions. She also shared with us information about high-risk sexual behavior going on outside. This led to discussion of the association between lack of self-esteem and the willingness of many brothers and sisters to engage in sexual practices that put their lives into mortal danger. In this regard, we talked about the need in the African community for development of an African consciousness and how this would lead to brothers and sisters to love themselves and each other enough to protect their lives. We dealt with a fairly wide range of issues related to group and individual consciousness.

Sherri and Walter also dealt with specifically medical questions we had, not only about HIV/AIDS, but herpes, hepatitis, and other diseases transmitted sexually and/or through shared needles, etc.

We take this opportunity to express our deep appreciation to Sister Nared and Brother Brooks for making use of their time to come to the joint and share their information and insight with their imprisoned brothers. There are many individuals and groups in the African community on the outside we call upon to work with us. Most of those we call upon "respond" by closing their eyes and ears to us. It is good to be in touch with brothers and sisters who, as it is said, "walk that walk" and not just "talk that talk."

Blacks Working with AIDS, Inc. is sponsored by the Office of Black Catholic Ministries(2221 No. 24th St.). To contact BWA by phone, call (402) 614-3602. The message number is (402) 934-2701

the ancestors'...

"The African Burial Ground Memorial is part of other public urban spaces commemorating the history of African people in Lower Manhattan. This place of pilgrimage will help connect that public procession, beginning with the African Burial Ground Interpretive Center and Ring Shout at 290 Broadway and culminating with the Triumph of the Spirit monument at Foley Square."

[The following is from Rodney Leon's statement on the design's symbolism and meaning]

'We believe the Memorial site must be designed as a sacred site and the Memorial as a sacred object. In Congo cosmology, the cosmogram represents the crossroads between the real of the living and that of the ancestors. It reflects the eternal movement of the soul as it proceeds from birth, life, death and rebirth. The ABGM is a three-dimensional cosmogram, a dynamic expression of this idea. Through the form of the Ancestral Chamber the African people here are no longer anonymous. Their collective energy and spirit thrust upward out of the ground toward heaven to reclaim their honor and place in history. Simultaneously we are encouraged to spiral downward into sacred ground close to the level of origninal interment and closer to reuniting with the spirit of our ancestors'.

-from "A Place of Remembrance," pages 12 and 13, '05 #2 ABOUT...TIME(Rochester, N.Y.)

ANNOUNCEMENTS

For more information on OG1, call (832) 275-0222 or (832) 213-9311.

The National African Religion Congress(NARC) can be reached at (215) 455-0815.

The Allied Resistance Newsletter is always looking for submissions of art, articles, and poetry dealing with the politics of incarceration and oppressive domination. Send your submissions to: Allied Resistance; c/o Kansas Mutual Aid; P.O. Box 442438; Lawrence, KS. 66044.

We are initiating the International Day of Solidarity with Political Prisoners and Prisoners of War on Saturday, December 3rd, 2005 to launch an international freedom campaign that will demand the following:

-National and international recognition of the political prisoners and prisoners of war.

-The immediate application and compliance of all international laws and statutes pertaining to the capture, treatment, and legal standing of political prisoners and prisoners of war.

-Freedom for all political prisoners and prisoners of war.

Contact Kali Akumo at kaliaw@sbcglobal.net

Malcolm X Grassroots Movement[MXGM] is an organization of New Afrikans(Black people) whose mission is to defend the human rights and dignity of our people and to promote and struggle for self-determination and independence for the colonized New Afrikan Nation. MXGM is open to any New Afrikan/Afrikan in Amerikkka who believes that our people have the right to self-determination and can commit to our basic principles of unity: self-determination, human rights, end to genocide, end to sexism/male supremacy, freedom for our political prisoners and p.o.w.s, and reparations. Contact (510) 433-0115 or MXGMOakland@hotmail.com for more information.

BACK IN TIME

...at a committee conference held in June 1949 in Tarkwa, the decision was taken to break with UGCC[United Gold Coast Convention] and form an independent political party. At Nkrumah's suggestion it was named the Convention People's Party(CPP). The party's program was hammered out at the same forum. It set as the party's goals "to fight relentlessly by all constitutional means for the achievement of full 'Self-Government Now' for the chiefs and people of the Gold Coast" and "to serve as the vigorous conscious political vanguard for removing all forms of oppression and for the establishment of a democratic government...

The ranks of the new party quickly grew. The local UGCC organizations which Nkrumah had set uup either went over to the CPP or collapsed. The personal popularity of the party's Chairman, too, grew quickly...Nkrumah did not just speak vividly and emotionally. He talked about the people's most pressing problems and he did so in words that everybody could understand. Moreover, rather than shunning customs and superstitions he used them to attract new supporters. The rallies at which Nkrumah spoke frequently began with the sacrifice of a sheep or goat to the gods and ancestors. They ended with a rush to join the ranks of the CPP. The party's red, white and green standard flew in the remotest parts of the country...

Nkrumah strove to impart a mass character to the CPP. He stressed that the party should reflect the interests of the people as a whole...

The method of waging struggle for political independence Nkrumah chose was 'positive action'. At the basis of this method were the principles of non-violent resistance developed by Mahatma Gandhi and first applied by him in the 'satyagraba' or campaign of civil disobedience carried out at the beginning of the century in South Africa where Gandhi led the Indians' struggle against racial discrimination and oppression...Nkrumah himself gave the following definition of positive action: "...the adoption of all legitimate and constitutional means by which we could

attack the forces of imperialism in the country. The weapons were legitimate political agitation, newspaper and educational campaigns and, as a last resort, the constitutional application of strikes, boycotts and non-cooperation based on the principle of absolute non-violence..."

In December 1949, sensing that the bulk of the population was behind the CPP, Nkrumah decided to launch a campaign of positive action the aim of which was to make Britain grant the country the status of a self-governing territory. By this time the Coussey Constitutional Committee had drafted the new constitution which did not differ much from the old Burns constitution...This limited constitution provoked a storm of indignation among those who rallied to the cry of "Self-Government Now!"

In early January 1950 a high-ranking official in the colonial administration, Reginald Saloway, came to the Gold Coast from Britain to meet with Nkrumah. First he tried to intimidate the leader of the CPP by saying that Nkrumah would be responsible for the possible tragic consequences of the upcoming disturbances. When this tack did not work, Saloway, drawing on his many years of experience in India, declared that, in contrast to the Indians, the Africans were not accustomed to suffering and deprivation and that they did not have the staying power needed for a long campaign. Nkrumah stood his ground. Early on the morning of January 8, at the stadium in Accra, he announced the start of positive action...

On January 11 the campaign reached its climax. Trains stopped, offices and stores closed; the Trade Union Congress declared a general strike at enterprises. The economic life of the country was paralyzed. It was the first mass demonstration for national liberation by working people in the history of colonial Africa.

Source: KWAME NKRUMAH by Yuri Smertin

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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